

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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For the Christian Secretary.

ERRORS CORRECTED, AND TRUTH DEFENDED: in reply to "V."

NO. V.

The third source to which you resort, to disprove immersion, as being intended by the word baptizo, is a quotation of what is rendered "divers washings," wash before dinner, &c. &c. These are so lengthy, my limits will not suffer me to answer them only in a general manner. I am astonished that a man, professing to be dictated by the love of truth, should take what is said concerning those bathing places, in which the Jews had so frequently to bathe for ceremonial uncleanness, and apply it to "water pots holding two or three firkins apiece." If you will take the pains to search the scripture, you will find that the ashes of a burned heifer are called expressly, "a water of separation; a purification for sin." Numbers, ix. 9, and that these ashes were to be put into similar vessels, with living water, and a clean person was to apply this mixture with a branch of hyssop, and repeat it on the third and seventh days; and after the unclean person was purified, the person who performed the ceremony was to wash his clothes, and bathe himself in water: and who would suppose that he bathed in those water pots? Thus much for your argument, wherein you endeavour to make out that the Jews had not places suitable for immersion, where they performed their divers baptisms, especially those used when they came from the market. Such perversions of scripture will not sustain your cause.

Under the head of divers baptisms, you arrange many of those carnal ordinances, mentioned immediately after by the Apostle. I will notice some. The sprinkling of the ashes of a burnt heifer on the unclean, is never called in the Bible either a baptism or washing; nor can it thus be called, without perverting both language and common sense. You represent the washing of the hands, as being included in the word divers baptisms; but I will attempt to show that you have the misfortune to stand arrayed against the word of God. You quote Mark vii. 4, "And when they come from the market, except they wash (baptizo), they eat not." But to show that the washing of hands, was not then considered to be baptism, see the verse immediately preceding that quoted by you, together with the same. "Except they (Nipto) wash their hands off, they eat not—and when they come from the market, except they (baptizo) wash or bathe, they eat not." It was their law, if they touched any thing dead or unclean, they must bathe in water; and supposing this might be the case while at the market, on their return, they thus bathed or baptized. Here the washing of hands is expressed by the word Nipto, and the bathing of the body is expressed by the word baptizo. This simple narrative of the sacred historian, completely destroys your favourite argument. When speaking of the phrase, "divers baptisms," &c. you say it was "of necessity a diversity of mode." If this is correct, it is a fair and legitimate inference to say: If when Paul says, there were divers baptisms under the old dispensation, he meant there were different modes; upon the same principle, when this Apostle says, there is one Lord, one faith, and one baptism, he means there is but one mode under the gospel dispensation. But I will not take advantage of your groundless assertions, nor be so unfeeling as to slay you with this rough weapon of your own forging. Unless it can be done with the two edged sword of the spirit, I will not further molest you. I will now show from the Bible, that this diversity did not consist in mode, but in the objects baptized, and the reason of their baptism. These rites were either enjoined by the law, or introduced by themselves in opposition to the

law. What the law enjoins, we can find in the law, and by searching and comparing, we can ascertain how human inventions "made void the law." To the law and the testimony we will now resort. That kind of baptism practised when they came from the market, we find enjoined by the law in the 15th chapter of Leviticus. Those who will take the pains to read the chapter, will find that for various reasons, both men and women had very frequently to "bathe themselves in water." This bathing is expressed by the Greek word *Lous*, in the Septuagint. And to show that by this word, is meant that kind of bathing or washing, which is performed by dipping or immersion, I will refer you to the case of Naaman, as recorded in 2 Kings, v. 10, 14, "Go wash (lous) in Jordan seven times." "Then went he down and dipped (baptizo) himself seven times in Jordan, according to the saying of the man of God." Here we learn that the Prophet Elisha enjoined upon Naaman, precisely what the law enjoined upon the Jews, as recorded in the 15th chapter of Leviticus; the same word being used in both cases. The Bible informs that Naaman "dipped" (baptizo) himself seven times in Jordan; and declares this to be "according to the saying of the man of God." We have the authority of the word of God, for saying that the word baptizo, expresses the fulfilment of the command of Elisha; and upon the same principle, it expresses the fulfilment of what is enjoined by the same word, in the law; and hence the Apostle thus used it. We will attend to what is said concerning the baptism of various articles. That different articles, for various reasons, were to be considered unclean, and that some of them were to be put into water, and others broken, see the following passages, together with their connection. "But the earthen vessel wherein it is sodden shall be broken, and it if be sodden in a brazen pot, it shall be both scoured, and rinsed in water." Levit. vi. 28. "And the vessel of earth which he toucheth which hath the issue, shall be broken; and every vessel of wood shall be rinsed in water." Lev. xv. 12. "And upon whatsoever any of them when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put (baptizo) into water, and it shall be unclean until the even; so shall it be cleansed. And every earthen vessel wherein any of them falleth, whatsoever is in it shall be unclean; and ye shall break it." Lev. xi. 32, 33. Compare the above with the New Testament. "And when they come from the market except they wash, (baptizo) they eat not. And many other things there be which they have received to hold, as the washing (baptizo) of cups and pots, and brazen vessels, and tables."

"For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things: ye do." Mark vii. 4, 8. Why was the baptizing, or "putting into water," of pots and cups, in order to cleanse them, laying aside, or rejecting the commandment of God? Because the law required them to be broken, and the covetous practice of the Jews, in attempting to save them by putting them "into water," was treating that law with contempt; and their baptizing various articles, (as a rite of their dispensation,) which God had not required them to "put into water," was taking the place of the lawgiver himself.

"And were all baptized unto Moses, in the cloud and in the sea." You say, "Whatever was intended here, surely it could not mean immersion;" and then quote the following from the book of Psalms, "The clouds poured out water." If you will look again, you will find that there was not only rain, but also thunder and lightning. But the Apostle was not speaking of the clouds which pour out water, but of a cloud, which was by day a pillar of cloud, and by night a pillar of fire—the same in which God appeared on the mount, and gave the law, and in which he led the children of Israel during 40 years in the wilderness; and he also defined what he meant by the phrase. He says, "Our fathers were under the cloud, and all passed through the sea." What can be more definite? The waters were so deep as to drown Pharaoh and his host, consequently the Israelites were lower when they passed through, than the natural surface of the water. The cloud was over them, and consequently they were covered, or buried, or baptized, with the cloud and sea. The Bible informs us that this cloud was a pillar of fire, to light the Israelites through the Red Sea, they passing through in the night; but you endeavour to make out that it afforded them

a shower of rain! But notwithstanding your shower, they by the good providence of God, got through "dry shod." Having proceeded thus far, I would just remind you and your brethren, that a single instance cannot be produced from the word of God, wherein the sprinkling, or pouring of water, (except what might be contained in a mixture of different ingredients,) was ever a ceremony or ordinance, under either the Jewish or Gospel dispensation.

J.

For the Christian Secretary.

"My heaven is to please God, to give all to him, to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and always was, ever since I suppose I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or low seat there; but to love, and please, and glorify God is all. Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying ground; it seems to me a desirable place; but, oh! to glorify God; that is it, that is above all. It is a great comfort for me to think, that I have done a little for God in the world. Oh! it is a very small matter; yet I have done a little, and lament that I have not done more for him. There is nothing in this world worth living for, but doing good, living to God, pleasing him, and doing his whole will."—David Brainard.

FOR THE CHRISTIAN SECRETARY.

"Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh when thou shalt say I have no pleasure in them."

Let such awake to their duty and their interest, and embrace without delay the religion of Jesus Christ. You are entering on a road were temptations and dangers await you; and where if you travel prosperously many days, the days of darkness may be many. The loss of property, the loss of friends, the loss of health, the calumny of enemies, and the treachery of pretended friends, may come at an hour when you think not. Multitudes have been cast down by these adversities. The road before you is marked by the monuments of ruin, is whitened by the bones of those who have perished by the way. Jesus Christ offers to conduct you through all the trials and troubles of this life, and order it so that they shall all work for your good. How welcome then are troubles and trials to the heirs of glory. O who can describe the folly of those who enter upon the journey of life, without soliciting the aid of Him who says, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Come then beloved youth to Christ, and while the world weeps you shall rejoice; and when you weep, your sorrow shall be turned into joy; for this light affliction, which is but for a moment, shall work out for you a far more exceeding, and eternal weight of glory. Can it be too early to begin to be wise—to consult your own well being in this and a future world.

Is it too early to be grateful to Him, who in his boundless goodness and mercy, has created, and paid a price of infinite value for your redemption—was wounded, suffered, and died on the cross that you might live. Is it too early for an erring, ignorant creature, to place himself under the guidance of infinite wisdom; can it be too early for a defenceless, feeble worm, to secure the protection of Almighty power? Is it too early for sinners and rebels to acknowledge their offence? and say, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." Is it too early for those who are blind, whose understandings are darkened by reason of the alienation of their hearts, to cry, Lord that my eyes may be opened—God be merciful to me a sinner? Is it too early for those who are wretched, and poor, and naked, to come to Christ for riches and clothing, since he is counselling such to buy of him, gold tried in the fire that they may be rich, and white raiment, even a robe of righteousness which will never fade away? The pious can always say with the poet, Christ all in all,

"I'm His, and shall forever be,
And all he has is made to me.
More than myself I cannot crave;
And thou canst give no more."

WATTS.

In some countries those are said to be rich who have many servants, though ve-

ry ignoble. But those who seek first the kingdom of God and his righteousness, have angels to minister unto them.—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. The human character is most generally shaped for eternity at an early period: believing from divine revelation, that children are conceived in sin, and shapen in iniquity. That all mankind by the fall lost communion with God, and are under his wrath and curse. Godly parents will explore the grace of God in Christ, to renew and qualify them for heavenly blessedness. And they warn them to flee youthful lusts. Of the things of the kingdom of heaven they will speak often to them, when they sit in the house, (if they do their duty,) and when they walk by the way, when they lie down and rise up, knowing that the soul of one child is of more value than all the world, nay, than the whole material universe. Its growth, in either happiness or misery, will be commensurate with the existence of God. Dying godly parents, when leaving their children, may with propriety adopt the language of President Edwards, when leaving his congregation—as follows: "Now I bid you farewell, I must leave you in the hands of God. Dear children, I leave you in an evil world, full of snares and temptations. God only knows what will become of you. This we see, that children die as well as others: multitudes die before they grow up—comparatively few ever give good evidence of saving conversion to God. I pray God to pity you, and take care of you by the best means for the good of your souls; and that God himself would undertake for you, to be your heavenly father, and the mighty Redeemer of your immortal souls. Do not neglect to pray for yourselves. Take heed you be not of the number of those who cast off fear, and restrain prayer before God. Constantly pray to God in secret; and often remember that great day when you must appear before the judgment seat of Christ." When he shall separate his followers from his foes, as a shepherd divideth the sheep from the goats, "Then shall the King say to them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.—Then shall he also say unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."

A GLEANER.

FRANCE.

RELIGIOUS SECTS IN THE KINGDOM.

The following interesting sketch is from the Correspondence of the Continental Society in England.

The *Beghins*.—This is a select and interesting class of people. At the distance of a league from St. E. between this valley and that of St. C. there is a large village called St. J. de B. Thirty years since, this village had a Cure, named B. who taking advantage of the French revolution, which had disorganized every thing, drew off his whole parish, in order to seduce them to his own opinions, and persuaded these good people to sell their property, to put all into a common stock, and set off to Jerusalem. The whole village rose in a mass, and marched out with the Cure B. at their head; they proceeded a few leagues; but the Government then stopped them, imprisoned some, and forced others to go home. The Cure B. fled to Paris, where he still lives in a state of separation from the Romish church; those whom he seduced returned home, where they remain to this day, as much separated from the church of Rome as the Protestants themselves. The following is what I am able to collect about their faith; it is a lamentable mixture of the good and the bad. They acknowledge no other authority in matters of religion than the books of the Old and New Testament, which they study very diligently; they have neither priest, nor minister, nor place of meeting, nor festival nor public assembly. They are daily waiting for the coming of the prophet Elias, who is to spring from one of their virgins; some of them believe that he is already born, two years ago, and that he is concealed in some part of France. Their system is to stand separate from every Christian communion in the world, and to form a separate people. This information I procured from the mouth of one of their principal members. They have no communication with any one, and a person must inspire them with very great confidence to obtain the knowledge of them that I have done. You see, Gentlemen, in this, that considering their state, there is something to grieve for, and

something for which to rejoice. We are afflicted at remarking so many errors, but we rejoice at seeing in their hands the Word of the Lord, for which they have a great respect; we are glad also to see them decidedly separated from the Romish church, with which they have no communion at all. The name *Beghins*, which they bear in these countries, has been given to them in derision. There are at least 400 of them, and they declare that they know they have brethren of their faith in other parts of France, and particularly in the neighbourhood of Paris and Orleans. Some years ago, a great improvement took place among them by the manifest interposition of Divine Providence. Our friend, Mr. Wilder of N. York, whose business often called him from Paris to St. E. was stopped near St. J. de B. by an accident that happened to his carriage; the hind boot being broken, a great quantity of religious tracts which were in it, were scattered on the road. While they were repairing the carriage, he entered into conversation with a woman, and was very much surprised to find, that she had separated from the Romish church, and loved the Word of God; she was a *Beghin*. From this time Mr. W. anxiously sought to do good to those *Beghins*, whom he then became acquainted with. He sent them some Bibles and religious tracts, and by means of these books several of them were brought to see the errors of their creed, and led to the Saviour. This old woman in particular was converted, and died two years since in the faith. Her family, I have observed, are walking in her steps.

The *Jansenists*.—If I were to describe these people, I would call them the evangelicals of the Romish church; they are not separate from the church of Rome, but they are hated in it. The *Jansenists* are still numerous in France; you are sure to find the Holy Scriptures in their hands, and to please them very much by conversing with them of a free salvation by faith in Jesus Christ. Their number is pretty considerable at St. E. where they have a priest of their faith, to whom they confess.

The *Quakers*.—Some years ago a French member of the Society of Friends, living at C. near N. going to St. E. founded there a little flock of Quakers, altogether of persons who had left the Romish church; he visited them and sometimes wrote to them. The little flock is few in number, but very interesting. More than a year ago the King's Attorney-General at St. E. obtained judgment against them; their meeting was dissolved, under a prohibition to assemble, and condemnation to a fine; the whole was accomplished by a very arbitrary act of Mr. Attorney-General at first, and afterwards of the tribunal which judged them; but not one member of this little flock has turned back.

LIBERIA.

We feel gratified in being able to present our readers with the following communication from Rev. Lot Carey, of Monrovia, to a gentleman of this city. The eagerness of the natives to receive instruction, and the facilities which they so readily afford, must impart pleasure to every friend of man. We are more and more convinced that the establishment of this colony will be one of the most effectual means for civilizing the now barbarous and degraded nations of Africa, and of imparting unto them a knowledge of the gospel.—*Rel. Herald.*

Monrovia, Dec. 20, 1827.

Very Dear Brother,

The U. States aloop of war Ontario on her way to America, having arrived in our harbour to-day, and intending to proceed in a few days to the U. States, I gladly embrace the opportunity to send you a few lines by her. As it has not been very long since I wrote you a full account, I shall only at present give a short statement of the most important changes that have taken place since my last communication. One event I am exceedingly glad to inform you of is the establishment of the school at Big Town, Grand Cape Mount, on the 10th November. About 30 men were sent at my request by the king of Grand Cape Mount for the purpose of removing brother Revey's books, &c. up, in order to commence the establishment of our long talked of school; and through the blessing of a kind providence, I made the necessary arrangements in time to set off on the 13th and reached there on the 15th, after a rather fatiguing journey. We were received very cordially. We could do nothing more that evening than shake the king's hand, and inform him that I came on business of importance and wished an opportunity might be afforded on the day following to have an interview with his majesty, which he granted very cheerfully. I accordingly waited on him next day and sta-

ted the object of mission—he would not give a decisive answer until he had convened his head men, which he did on Saturday the 17th; and after a few hours' palaver it terminated in the unanimous consent of the king and all the head men not only to permit the establishment of a school, but to protect it to the uttermost.

I then requested them to select a suitable house for the school room, and promised, if they required it, that I would pay rent for the house, but they said that they did not wish me to pay for a house. About 5 o'clock, P. M. they informed me that they had made a selection of a house and wished me to go and examine it, which you may judge, I did without delay—it is a room nearly 15 by 20 feet. I found that notwithstanding it was then late in the afternoon we could make arrangements to have worship in it on the ensuing Lord's-day, which we did, and I had the honour to address a very attentive audience twice, through brother John. After service I informed the congregation that I should need their assistance on the following day in preparing seats, &c., and they turned out like men and performed more labour by 8 o'clock than I expected to have accomplished in the whole day. We got seats prepared for about 60 children by 4 o'clock, and gave notice that as the school would be organized on the day following at 9 o'clock, A. M., all persons wishing to have their children instructed were requested to come at that time and have them entered, and the number received was 37. I read and explained a short set of regulations which I had drawn up; and, as I had the king and his head men present, I got them to sign the articles of agreement in the presence of the whole congregation. For twelve months I think that the school will, of course, be expensive. The present arrangement is: I agree to allow brother Revey \$20 per month, and find him provisions, washing, &c. If these expenses can be defrayed for one year I think that they may be greatly reduced at the expiration of that time. If you think it worth while, please to lay the subject before the Board. After my return from Cape Mount I thought it best to relinquish our school operations here from a conviction that that your little Society could not support both: so we have to get on the best we can at present with our Sunday School alone. I do wish we could so manage it as to procure 40 suits of clothing for boys and girls. Surely they can be raised upon some condition or other: they are bound in the school regulations to clothe their children as soon as practicable, but I am afraid that it will be too long first, therefore do your best—Please to tell the Board to be strong in the Lord and the power of his might, for it seems as if the great flood gate is about to be opened upon this part of Africa; one missionary arrived here in the Ontario and he informs me that there are 4 others following close after him. He is all the way from Germany or Switzerland—of the Lutheran denomination. I do not know what to say, but I must say, O American Christians! look this way! come this way! and help, if you cannot come! Send help for the Lord's sake! help Africa's sons out of the Devil's Bosh into the kingdom of God, the harvest is already white. The heathen in our vicinity are so very anxious for the means of light that they will buy it—beg it—and sooner than miss of it, they will steal it. To establish this I will mention a circumstance which actually took place in removing our school establishment up to C. M. I had upwards of 40 natives to carry our baggage, and they carried something like 250 bars, a part of them went on 4 days before hand and had every opportunity to commit depredations, but of all the goods that were sent and carried there, nothing was lost except 15 Spelling Books, 5 of which we recovered again. I must say that I was almost pleased to find them stealing books, as they know that you have such a number of them in America, and that they can, and no doubt will, be supplied upon better terms. I am very much in want of paper. I cannot say much about my intended visit to America, owing to the bad health of my wife, and my own not being very good; but if I please the Lord to improve her health I shall not regard my own. I send on to you a copy of the missionary's letter, and also a copy of the school grant, given by the people of Cape Mount. A few days before I left for Cape Mount, I baptized the man George belonging there.

LOT CAREY.

AWAKE, THOU THAT SLEEPEST.
From a Sermon by the Rev. Samuel Green, of Boston.

What have the followers of Jesus any more to do with inaction, and shrinking away from sacrifice and toil? Awake, mount on the wings of faith, and breathe a more heavenly atmosphere. Awake, and claim kindred with the skies, with angels who are flames of fire, sent on errands of mercy, with the whole host of the redeemed who rest not day nor night. Away then with sloth and indecision. The most wild and disorganizing sectarians, the most plausible and fatal errorists, and all the most wakeful and malignant enemies, united, have not been so disastrous

to the heritage of the Lord, as the want of holy zeal and firmness in his ministers and professed followers.

Friends of the Redeemer! your bark is on a rapid current; urge forward your course, reckless of the dash and roar of the conflicting element—behold the haven of rest and triumph: but, remit your exertions, and that moment you near an awful cataract, below which lie the melancholy wrecks of many a once flourishing minister and church; and, mingled with them, the souls of lost generations, whose bitter cry against them ascendeth up to heaven continually. God deliver us from the doom of the slothful servant; and from his too, who hid his Lord's talent in the earth. We are able, and had we the apostolic spirit, we should shortly accomplish it, to pour the full light of Gospel truth over the gloom of all our moral wastes;—and how shall we dare to go to our final account, and leave them as they are? How shall we answer it to the souls of those parents and children, who are there perishing by thousands for lack of vision? How shall we answer it to posterity, on whom we are throwing an intolerable burden? How shall we answer it to Jesus Christ, who committed to our care this vast moral engine, with his last sacred command and promise?

My soul trembles when I think of the weight of responsibility and the vastness of the work, which our Lord and Master is devolving on his servants of this generation. O for the spirit of apostles and martyrs to help us in sustaining it! When I look over our spiritual desolation, and cast my eye westward, and southward, and see that moving world of fellow immortals, without a Bible, a Sabbath, a sanctuary, or a minister, my heart would die within me did I not hear, in the midst of us, the sound of a mighty rushing wind, and see the Holy Ghost coming down, and, in tongues of fire sitting upon the church and her pastors.

UNIVERSALISM IN THE HOUR OF DEATH.

Communicated from Douglass, Mass.

Some time in the month of November last, Capt. O. T. of N. when lying on his death bed, and a few hours before the close of his life, in the full possession of his reason, became alarmed, and sent for the Rev. Mr. W. of U.—On his arrival, Capt. T. stretched out his hand, and thus addressed him—"I am a dying man; I shall soon be in eternity. My views and feelings are essentially altered. For several years past, I have followed Wood and Ballou, Universalist preachers, and believed as they did. But I now find it all a delusion. Such sentiments will do to lull the conscience to sleep while living, but will not stand the test in a dying hour. Tell my old acquaintance and friends not to trust in such refugees of lies, but to repent and be converted."

This is but one instance of a thousand, which might be adduced, of the dying confessions of Universalists, relative to the fallacy and wretchedness of their scheme.

Query Did you ever know a person, on a death-bed, become a Universalist, who had previously lived in the belief of orthodox sentiments?—*Anti-Universalist.*

MISSION PRESS AT MALTA.

The American Mission Press at Malta was sent from Boston in the beginning of 1822, and went into operation in August of the same year, under the direction of the Rev. Daniel Temple, who still retains the general supervision of its concerns. In December 1826, the mission was re-enforced by Mr. Homan Hallock, printer by profession, who has since conducted the mechanical part of the business, and to whom under date of Dec. 25, 1827, we are indebted for a full account of the operations of the Press, from the date of its establishment to the 1st of November last.

From this statement it appears that the number of Tracts which have been printed in Modern Greek, is 62; editions, 78; copies, 71,050; pages, 3,732,000. In Italian, 43 Tracts; 51 editions; 55,500 copies; 1,706,000 pages. In Greco-Turkish, 1 Tract, 2 editions; 1,500 copies; 36,000 pages. Total, 106 Tracts, (those which are printed in more than one language being reckoned according to the number of languages); 131 editions; 128,050 copies; 5,474,000 pages.

Of the Greek Tracts, 2,580,640 pages have been distributed; of the Italian, 850,112. Total, 3,430,750. Of the Greek, 1,151,440 pages remain in the Depository; of the Italian, 355,888. Total, 2,007,328.—N. Y. Obs.

From the Religious Herald.

LOTT CARY.

MR. EDITOR,

I perceive that the signature to brother Lott Cary's letter in your last No. was not spelled agreeably to the manuscript. I have been acquainted with his signature about fifteen years, and he invariably spells it with a double e in his Christian name, and without the e in his surname. I have frequently observed that Editors in copying his letters have taken the liberty of altering the spelling his name. They, however, cannot but admit the propriety of allowing him to spell his own name in his own way.

His letter contains a most earnest appeal to

American Christians in favour of the mission, and operations under his care. He has been now eight years in Africa, nearly two of which were spent at Sierra Leone before the purchase was made of Cape Mesurado. What little he possessed in this country was all expended in his outfit. The Baptist Board of Foreign Missions contributed one hundred dollars value in books, and two hundred dollars, in money, for him and Collin Teage at the time they sailed; but this also was soon expended during the sickness and the trials they experienced at Sierra Leone. Here brother Cary lost his wife, of whose triumphant death he gives a very affecting account in one of his journals. His constitution seems peculiarly fitted to the African climate; almost every individual except himself suffered severely by the first sickness. His time was in a great measure devoted to the sick, and his practical experience has made him the most skilful physician they can now possibly get. As no supplies were afforded him while at Sierra Leone, he was obliged to learn the cooping business, and derive his support in a great measure from making tubs, buckets, &c., and selling them in Freetown. His anxiety, however, that the Africans should receive the gospel and become civilized, has never subsided—while here, he attempted some plans for establishing a mission among the Mandingo Tribes north of Sierra Leone; and soon after his settlement at Monrovia he established a missionary school, for native children, of from 20 to 30 scholars, mostly from 50 to 100 miles distant, which he has partially taught himself, and which continues to the present time. The church of which he is pastor has increased much and is in a prosperous state. The Colonization Society has of course afforded him the same aid which other Colonists received; but he has received nothing from his Country, except about \$100 per annum from the African Missionary Society of this city. Some friends near Boston have recently made contributions to aid his missionary concerns; but they have not been sent out yet. The Lord is evidently working with him—his labours have been much blessed; and will the friends of missions among the Baptists in this country continue to treat his earnest calls on them for assistance with neglect? I submit the question—I hope they will answer it.

Yours, &c.

A SUBSCRIBER.

From the R. I. Religious Messenger.

ROBERT HALL,

Principal of the Baptist Academy, and Pastor of the Broadmead Church, Bristol, Eng.

Extract from a Letter.

"Went to hear Robert Hall. His text was from the words, 'By the grace of God I am what I am.' Was exceedingly delighted with his sermon; it was correct and elegant in composition, rapid in delivery. His language was chaste in the extreme—his reasoning was close—his illustrations were forcible—and his metaphors, though sparingly employed, were strikingly beautiful. I was told that his sermon, however, was on the whole, a pure specimen of his simple, uniform style. Learning that he was to preach in the evening, I made up my mind to enjoy another rich intellectual repast, hoping that it might display his character afresh."

"Went at half past six o'clock to hear Robert Hall. His subject was, *The power of God*. It was without exception the most wonderful sermon I ever heard—every quality which could have been called into exercise on such an occasion, seemed concentrated in this one sermon. Profoundly metaphysical, without bewildering himself or his hearers; and elegant without the shadow of affectation—rapid in delivery, without confusion—energetic, without rant—devout, without enthusiasm—commanding, without austerity—affectionate, without cant—argumentative, without pedantry."

"The whole effect was beyond any thing possible to conceive of pulpit eloquence. A powerful voice was all that was wanting to complete the orator; but this defect was often totally hidden by the energy of his delivery, and the sublimity of his conceptions—and the weakness of his physical powers, seemed to heighten the attention, and increase the admiration of his audience. He appeared to speak with much labour, and was frequently obliged to clear his voice in order to make himself heard. His voice was very even until within a few minutes of the close, when he became intensely earnest, and the rapidity which before appeared scarcely capable of augmentation, was quite overpowering to his auditory."

"He preached entirely without notes, and I conclude that he had not done more than arrange his ideas, without troubling himself for words."

"I left the chapel with a strong impression, that the journey from London to Leicester would have been amply rewarded, had it been only by hearing this surprising sermon."

ANOTHER MISSIONARY FALLEN.

It becomes our painful duty to announce the death of the Rev. Elanah Gridley, American Missionary to Asia Minor. The circumstances attending his departure, are not particularly known. A letter from his colleague, Mr. Brewer, to one of the Editors, says, "he died at Caesaria, near the close of September," whether he had gone to acquire a knowledge of the Turkish language. Caesaria, (or Kaisariéh, or Casarea,) is a principal town in Capadocia, about 250 miles E. S. E. of Constantinople. The Missionary Herald states that he died of a "fever occasioned by fatigue in ascending a mountain, near Casarea," which is covered with perpetual snow.

In a letter to a friend of ours, Mr. Brewer says, "The active hand which bid fair to do so much for the good of American

and English seamen, as well as for the mingled people of Smyrna, has already 'forgotten its cunning.' Whom will you send, to stand in the lot of our dear departed brother, in that great commercial city? Tell the friends of seamen that his Bethel Flag has long since ceased to wave, for a standard-bearer has fainted, even on the enemies' walls."

Mr. Gridley completed his literary education at Yale College in 1820, and his theological at Andover in 1823. He then engaged for a time in the service of the American Board, as an Agent for the formation of Auxiliaries and the collection of funds. In the month of September, 1826, he sailed from Boston for Malta in company with Mr. Brewer, and thence on the 17th of Dec. for Smyrna, which he afterwards made the centre of his mission. Being at first unacquainted with the languages of the country, he devoted much of his time to the interests of American and British seamen; a cause which lay near to his heart. Had a wise Providence seen fit to spare his life, he would have doubtless become one of the most valuable missionaries in the work. His talents were eminently adapted to his work. To a vigorous constitution he united extraordinary activity, a well balanced and discriminating mind, a zeal which would never tire, and an inextinguishable love for souls.—N. Y. Obs.

A letter from the Rev. Mr. Brewer to one of the Editors, dated Malta, Dec. 29th, says "Though the Ambassadors have left Constantinople, it is the prevailing opinion here, that there will not be war.—No apprehensions need be entertained for the safety of the missionaries at Beyroot."—*Id.*

Baptist Churches in Vermont.—There are 19 churches in the Fairfield Association, and eight ordained ministers, and two unordained. No. of members 1054. Danville Association has 17 churches, and nine ministers. No. of members about 709. Barre Association has 14 churches, and eight or ten preachers. No. of members 556. Woodstock Association has 17 churches, 12 ministers, and 1697 members. Vermont Association has 25 churches, 14 preachers, and 1608 members. Manchester Association has eight churches, three ministers, and 574 members. Shaftsbury Association has seven churches. Leyden Association has 13 churches, 10 preachers, 1058 members. There are in Vermont 119 churches, 71 preachers, and 7760 members. Many of these churches are without constant preaching; and the state of religion in general is far from being prosperous. These statements are from the Second Annual Report of the Baptist Convention of Vermont, held at Mountholly in October last. We regret to remark, that there appears to be a want of liberality in supporting the ministry, and leanness and lukewarmness in these churches seems to be the awful result. It is painful, in this day of general good tidings, to make such a report of a part of our country so highly favoured as is New-England.

First Baptist Church in Providence, R. I.—This Church is the oldest Baptist Church in America, and frequently has been visited by the reviving influences of the Holy Ghost. Its present Pastor, Rev. Dr. Gano, on account of bodily indisposition, resigned his office in December last, and the term of his active services will terminate in October next. We understand, however, it is not his intention to remove from the town, nor to decline occasional duties in the church. It is understood he will remain senior Pastor till death. While we devoutly hope that the Lord Jesus will direct this ancient Church to another Pastor, one who will be a rich blessing, we will not deny ourselves the privilege of thus publicly expressing our high respect and ardent love for our beloved father in the gospel, and offering the prayer that the remainder of his days may be still distinguished by the blessing of Him, who has promised to be the staff and comfort of his servants forever.

Dr. Gano has been most remarkably favoured as a useful and affectionate Pastor; and his indefatigable labours have been greatly succeeded. Probably no church in New-England has been distinguished by more frequent and powerful revivals of religion, than the first Church in Providence, since he has been its Pastor. His tender and impressive manner of address, and the heavenly unction and eloquence with which he persuaded men to be reconciled to God, were attended with an energy to the consciences and the hearts of multitudes, impressing most forcibly the conviction, that he was indeed a man sent from God.

REVIVALS.

Extract of a letter from Pastor J. Smitzer, to the Editor of the New-York Baptist Register, dated Delhi, Feb. 14, 1828.

DEAR BROTHER,—Of the little church in Cincinnati, you will rejoice to hear that the Lord is now reviving his work there. I returned last evening from a visit among them, which was truly interesting. On Lord's day eight willing converts followed the example of their blessed Lord in the ordinance of baptism. The work commenced on the evening of the 1st of January; it appears at present very powerful, and is extending. The

church enjoys the labors of Br. Roberts, of the Hamilton Seminary, whose soul is much refreshed with the goodness of the Lord.

Extract of a letter from Pastor E. Tucker, to the same, dated Marcellus, Feb. 16, 1828.

DEAR BROTHER,—The revival of religion in this place, is still progressing. It carries with it the evidences of a genuine work of grace. I have buried fourteen candidates with Christ by immersion since its commencement, and a number more are expected at our next communion. Peace and love make glad the hearts of saints, and we still hear the groanings of the prisoners. Our assemblies are large and solemn, which indicates that the Lord is still convicting of sin.

Extract of a Letter from a Minister of the Gospel, dated Perry, N. Y. Feb. 28.

"God is graciously visiting some of the little branches of his church in this vicinity, and causing the little hills to rejoice.—The church to which I minister has almost doubled within 4 or 5 months past, and the Lord has called forth many that bid fair for usefulness."

Revival in Newport, R. I.—A work of grace of an interesting character has recently commenced in Newport. About 20, it is said, have obtained the believer's hope, and numbers, laden with a sense of their guilt, are seeking the pearl of great price.

Extract of a Letter to Publisher of the Christian Watchman, dated Woodhouse, Upper Canada, Feb. 14, 1828.

The Baptist cause is rising in this country; prejudices are giving way, and many, very many of our Pedobaptist brethren acknowledge our system to be right, who do not appear to have courage to forsake their old traditions and bear the reproaches of a separate people. I think there was added by baptism to this (Clinton) Association 190 during the last year, and there has been a general ingathering ever since our meeting, which was in June last. To God be all the glory.

Imprisoned Jews.—London Magazines for January communicate some particulars concerning the two converted Jews, John Baptist and John, imprisoned in the Bagnio at Constantinople.

About the 1st of June, 1827, when the six months had expired for which they were sentenced, they addressed a petition to the Grand Vizir, requesting to be released. "Whilst this was going through its regular forms, and after it had received a preliminary signature from the Vizir,—at once, and without any apparent cause or provocation, a new firman was sent to the Bagnio, commanding that their imprisonment should be continued for three years longer: that no one during that period should dare to demand their deliverance; and that any one doing so, should himself be thrown into the Bagnio with them." Distressing as was this new measure of suffering to their minds, it did not at all shake their resolution to suffer whatever should come upon them for the sake of Christ.

We are happy to know that so recently as Nov. 10, 1827, at which time they had endured affliction between 11 and 12 months, they still retained the spirit of martyrs. A letter of that date says,—"A few days ago our poor Jews were a third time put in irons; but, I thank God, they are firm in their confession of faith, under all their trial." Surely the tender mercies of the wicked are cruelly.

Comparing the condition of these Jews with that of Christians in America, what reason have we to be thankful that we live in a country where God can be worshipped without fear, according to the dictates of our own consciences. Yet if even in Constantinople, there is no excuse, for a continuance in sin, which will bear the test of the last day, what will be the condemnation of those, who, in the full blaze of Gospel light, with no prisons and tortures to deter them from duty, still madly persist in a course of rebellion against God, their Maker, Preserver, and Redeemer! [N. Y. O's.]

Death of Dr. Waugh.—The Rev. Alexander Waugh, D. D. minister of the Scots Church in Wells-street, London, died on the 14th of December, in the 74th year of his age, and 46th of his ministry in said church.

Dr. Waugh was a minister of the very first order—a counsellor to the young, a benefactor to the poor, and a cordial friend to the benevolent movements of the day. He was one of the founders of the London Missionary Society—always took a lively interest in its concerns—and for twenty-eight years was Chairman of one of its most important Committees.—N. Y. O's.

We learn that the Rev. Dr. Skinner, of Philadelphia, has been dismissed by the Presbytery of which he is a member, to take the pastoral charge of the Pine-street Congregational Church in Boston.

The Genesee Baptist Association, have denounced Free Masonry as a frivolous, Anti-Christian, blasphemous institution; and have resolved to dis fellowship those, who will not relinquish their connexion with it. "Do thyself no harm." "He that believeth, shall not make haste." "Let nothing be done through strife or vain glory."

From the London Evangelical Magazine for Dec. 1827.

ON THE APOCALYPTIC NUMBER OF THE BEAST.

Sir,—The last number of your Magazine contains what is termed, "An Extraordinary Elucidation of Prophecy," relative to the Apocalyptic number of the beast, Rev. xiii. v. 18. This, however, appears to me neither perfect in all its parts (the final s in Ludovius bearing no signification as a numeral), nor does it apply to the French monarchy as giving the whole of the secular power to the beast first mentioned. Neither does it appear as characteristic of any single individual or dynasty; but of a power emanating from a succession of individuals, compelling the world to worship the first beast by means of the sword and fires of persecution. With this view, I was led to examine more closely the description of the beast who gave his authority to the first beast, and I was much struck with its complete resemblance to the spirit which actuates the Inquisition; and thence I conjectured that possibly the Apocalyptic number 666 might, in conformity with the

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POETRY.

From the Connecticut Observer.
SCIENCE AND RELIGION.

What gives the mind its latent strength to scan?
And chains brute instinct at the feet of man?
Bids the wild Comet in his path of flame
Compute his periods, and declare his name?
With deathless radiance decks historic page,
And wakes the treasures of a buried age?—
—Majestic Science from his cloister'd shrine
Heard and replied—"this godlike power is mine."
—"Oh then!" said Man, my troubled spirit lead,
Which feels its weakness and deprecates its need.
Come, and the shadowy vale of death illumine,
Shew sin a pardon, and disarm the tomb."
—"High o'er his ponderous tomes his hand he raised,
His proud brow kindling as the suppliant gazed—
—"With Ignorance I war, and hoary Time
Who wrecks with Vandal rage my works sublime,
What can I more?—Dismiss your idle pain,
Your search is fruitless, and your labour vain."
—"But from the cell where long she dwelt apart,
Her silent temple in the contrite heart,
Religion came,—and where proud Science failed,
She bent her knee to earth, and with her Sire prevailed."
H.
Hartford, Friday, Feb. 29, 1828.

SCRIPTURE ILLUSTRATIONS.

We consider the following examples of Scriptural illustration, extracted from Mr. Jowett's *Researches in Syria and the Holy Land*, as among the best we have met with of their kind. At the same time, we fully adopt the sentiments expressed in the *Christian Observer*: "That this species of illustration, useful as it is in its place, has been greatly overrated. Seldom does it solve any real difficulty; or offer more than casual elucidations, and those confined chiefly to points of inferior moment, besides which, too large a portion of such alleged 'illustrations,' illustrate nothing but the fancifulness or puerile taste of the collector."—*Am. Baptist Magazine*.

"House of the Dead."—"While walking out, one evening, a few fields' distance from Deir el Kamar, with Hanna Doonani, the son of my host, to see a detached garden belonging to his father, he pointed out to me, near it, a small, solid, stone building, apparently a house; very solemnly adding, 'Kabbat beity'—the sepulchre of our family.' It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance; which, to the eye, are exactly like houses; but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder while he explained their use. They seem by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng; but, one by one, they will be forced to enter; and none who enter, ever come out again.' Perhaps this custom, which prevails particularly at Deir el Kamar, and the lonely neighbouring parts of the mountain, may have been of great antiquity; and may serve to explain some scriptural phrases. The prophet Samuel was buried in his house at Ramah. (1 Sam. xxi. 1.) It could hardly be in his dwelling house. Jacob was buried in his own house in the wilderness (1 Kings ii. 34.) This is the house appointed for all living (Job xxx. 23.) Possibly, likewise, the passages in Proverbs ii. 18, 19, and vi. 27 and ix. 18; may have drawn their imagery from this custom. He knoweth not that the dead are there—her house inclineth unto death, and her paths unto the dead. None that go unto her return again."

Gen. xviii. 6, 10, and xxvii. 14, 17.—"When we had finished our meals, in the family in which I resided at Deir el Kamar, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria; and thus it has been, probably, ever since Abraham, a Syrian ready to perish, traversed these regions, dwelling in tents; when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office; but stood at the tent-door, which was behind him. So Rebekah prepared food for her husband to eat, and sent it in by the hand of Jacob."

Isaiah li. 2, 10.—"The use of the Oriental dress, which I now wear, brings to the mind various scriptural illustrations, of which I will only mention two. The figure in Isaiah li. 10, 'The Lord hath made bare his holy arm,' is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that all the ends of the world shall see the salvation of God. The other point illustrated occurs in the second verse of the same chapter: where the sense of the last expression is, to an Oriental, extremely natural—'Shake thyself from the dust—arise—sit down, O Jerusalem.' It is no uncommon thing to see an individual, or a group of persons even when very well dressed, sitting, with

their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while their time in this manner, under the shade of a tree. Richly adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust: as this occurs, they, from time to time arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with grace and dignity and composure and security, to sit down; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth. It may be proper to notice that Bishop Lowth, gives another rendering—'Arise, ascend thy lofty seat'—and quotes eastern customs, to justify the version: but I see no necessity for the alteration, although to English ears it may sound more appropriate. A person of rank in the East often sits down upon the ground, with his attendants about him."

Matt. xxvii. 23, and John xiii. 25-27.—"To witness the daily family habits, in the house in which I lived at Deir el Kamar, forcibly reminded me of Scripture scenes. The absence of the females at our meal has been already noticed. There is another custom, by no means agreeable to a European; to which, however, that I might not seem unfriendly, I would have willingly endeavored to submit, but it was impossible to learn it in the short compass of a twenty days' visit. There are set on the table, in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife and spoon and plate was granted; but the rest all helped themselves immediately from the dish; in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. But the practice which was most revolting to me was this: when the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and, had I been sufficiently well-bred, my mouth would have opened to receive it. On my pointing to my plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper. St. Matthew relates that the traitor was described by our Lord in these terms: 'He that dippeth his hand with me in the dish, the same shall betray me.' (xxvii. 23.) From this it may be inferred that Judas sat near to our Lord; perhaps on one side next to him. St. John, who was leaning on Jesus' bosom, describes the fact with an additional circumstance. Upon his asking, 'Lord, who is it?' Jesus answered, 'He it is, to whom I shall give a sop, when I have dipped it.' And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him.' (xiii. 25-27.)

From the Christian Watchman.
DEITY OF JESUS CHRIST.

Some theological writers, who would be thought orthodox, and no doubt are so, seem willing to relinquish the defence of the text, 1 John, v. v. 7, upon the pretence that we have a plenty of other scripture to prove the doctrine of the Trinity without it. If the text is indefensible, then, of course, we must give it up; but if it is capable of being defended, those who are set for the defence of the gospel are under the most sacred obligations to defend every part of that gospel. If this text is a part of that faith which was delivered to the saints, we must contend earnestly for it. A compromise with the adversaries of truth would, in this case, be an abase infraction of that allegiance and fidelity which we owe to Jesus Christ. A compromise, too, would be as useless as it is base; for the men with whom we contend, have in store an inexhaustible fund of objections, equally plausible, to do away the force of every other text which opposes their hypothesis, as they have against this. We may as well place ourselves upon the boundaries of truth, and defend the ramparts; for it is certain we can gain nothing by tampering with our opposers.

It is questionable whether there is scarcely another text in the whole New Testament, the footsteps of which can be traced, with so much accuracy and certainty, from the apostolic age, to the present time as this. *Tertullian*, whose words were quoted in a former No. was born about A. D. 140. He wrote his treatise against *Paraxas* in the same century. *Paraxas* was a man of learning and industry; but in consequence of blending

the philosophy of the Greeks with the doctrines of Christ, he was led to maintain that there was no plurality of persons in the Godhead; but that the Father suffered on the cross; on this account he and his followers were called *Patrisians*. Against the opinions of this man, *Tertullian* opposed this very text; and although *Paraxas* defended himself with spirit, we have no account that he objected to the genuineness of the text: and is it not unaccountably strange, that Unitarians in the nineteenth century, are so certain that this text is an interpolation, when their predecessors in the second century, who were almost cotemporary with St. John himself, were totally ignorant of any such fact?

Cyprian was ordained Bishop of Carthage, A. D. 248. Some time in the same century, he wrote a treatise against *Novatus*, entitled, *De Unitate, Ecclesia*, in which he says, "It is written of the Father, the Son, and the Holy Spirit,—And these three are one." Of course there existed no evidence of its being an interpolation at that time.

Phabadius, who was Bishop of Agen in France, in the fourth century, wrote a book against the Arians, in which he cites this passage verbatim; consequently there was no doubt of its genuineness at that time. Not far from the same time, *Marcus Celestius*, an African, addressed an exposition of the faith to *Cyrillius*; in which he thus expressed himself,—"To us there is one Father, and one Son, who is truly God, and one Holy Spirit, who is also truly God; and these three are One;" the exact sense and words of the text in question.

Augustine lived in the fifth century, and was cotemporary with *Jerome*. He wrote a commentary upon this epistle, and in his exposition of the passage in question he says,—The Father, and the Son, and the Holy Ghost are one. *Jerome*, who retained this text in his Latin version of the New Testament, protested solemnly that he had adhered entirely to the Greek MSS. It is admitted by the Unitarians themselves, that this text was, in this century, quoted and urged against the Arians by *Vigilius*, Bishop of *Topsun*. In the beginning of the sixth century, *Fulgentius* was Bishop of *Raspe*, and was patronized by King *Thrasend*, who, together with *Huneric*, embraced the tenets of Arianism. The good Bishop, however, braving the displeasure of his royal patron, wrote with effect against the Arians; citing and urging this text as decisive evidence against their system. About the same time, that is, A. D. 484, King *Huneric*, the *Vandal*, and the *Arian*, convened an assembly of African Bishops at Carthage. At the time appointed, nearly four hundred Bishops attended in council, from the various provinces of Africa, and the Isles of the Mediterranean sea; at the head of whom stood the venerable *Eugenius* and his anti Arian friends, entered the room of consultation, they found *Cyrilla*, their chief antagonist, seated on a kind of throne, surrounded by armed men; who quickly, instead of confuting the arguments of their opponents, offered violence to their persons. *Eugenius* and his adherents withdrew from the council-room; but not without leaving behind them a protest, in which this verse of St. John is thus especially insisted upon, in vindication of the belief to which they adhered—"That it may appear more clear than the light, that the Divinity of the Father, the Son, and the Holy Spirit, is one. See it proved by the Evangelist, St. John, who writes thus: There are three who bear record in heaven, the Father, the Word, and the Holy Spirit, and these three are one."

This text was quoted and commented upon by a number of writers in the succeeding centuries, down to the fifteenth, and was quoted in the public confessions of faith, service books, and liturgies, both of the Greek and Latin churches; but as the Greek MSS. were more neglected, and *Jerome's* vulgar Latin version was almost universally appealed to, as the standard of faith, through the dark ages, who ever read that version must have read this text; for it was always found there.

Although it might not seem to be so pertinent to quote the testimony of writers, during the prevalence of this moral and literary obscurity, which enveloped the Christian world for several hundred years; yet there were some honourable exceptions, a few bright luminaries, who shot a radiance around them, and emitted some rays of light to cheer the darkened hemisphere.—Among these *Walafrid Strabo*, who composed the *Glossa Ordinaria*, must hold the most respectable place. Even *Fateer Simon*, notwithstanding his remarkably critical and captious turn of mind, admits that no comment on the Scriptures is of equal authority with this exposition. *Mosheim* speaks of it as a concise and judicious work. In this production, the text in question is not only found in the epistle of St. John, but is commented upon with admirable force and perspicuity.

Now to sum up the evidence on both sides; this text is not found in the *Alexandrian*, in the *Vatican* copies, in some of the ancient versions, nor in the works of some of the early ecclesiastical writers. But all this is negative evidence, and how far negative evidence will go, to-

wards establishing a positive fact, will be submitted to the judgment of the candid, the judicious and the learned. On the other hand it was quoted, and appealed to, by some of the most learned and respectable fathers, both of the Greek and Latin churches. In public councils, decretals, and formularies of religion, its authority was esteemed decisive. No man of whom we have any account, either in the Eastern or Western church, either in Asia, Africa, or Europe, whether *Corinthian*, *Sabellian*, *Patrisian*, *Arian*, or *Novatian*, ever denied or questioned its authority, or its genuineness, for the long lapse of fourteen hundred years. And if this mass of evidence does not prove that this text had a place in the original Epistle of St. John, we may forever despair of being able to prove any fact by historical testimony.

The most ancient Greek Manuscript which is now known to exist, is the *Alexandrian*; for which, however *Westien*, who considered the subject with great attention, claims no higher antiquity, than about A. D. 490; at the very time when Arianism had its greatest ascendancy, and when it would have been perfectly easy for the friends of that system, silently to drop a text so obnoxious to them. Had the omission been observed, it would have passed for a mistake, and probably excited but little interest. But there never has been a time, when such a text as this could have been forged and introduced into the Epistle of St. John without detection; much less could it have been done in the fifth century, when the doctrine of the Trinity was the subject of constant and violent dispute.

GIMEL.

From the N. Y. Observer.

COLLATERAL EXCELLENCIES OF REVIVALS.

If we lay entirely out of our consideration the glorious fact of personal conversions, there are benefits resulting from revivals which are amply worthy of the toil and excitement of such scenes, and which more than counterbalance fancied abuses or real errors.

1. The astonishing solemnity which simultaneously spreads itself over a whole population. It is seen in the public assembly—in the social circle—in the family circle. It is felt all around, even in the street. Every one acknowledges, without any previous reasoning, that there is something unusual: and it is of the most salutary kind. It makes men think of the day, "for which all other days were made." It anticipates, as it were, the day of Judgment. For a being like man, there is a peculiar propriety in yielding to the influence of such seasons of sobriety. It is absurd and shocking to a delicate and thoughtful mind, to see beings, with such a destiny, laughing and sporting away a brief existence, in the midst of so much sorrow, disease, affliction and death, as this world teems with.

2. As a natural consequence, many sins, and many temptations to sin, are prevented. It is impossible for us to know how far the divine attribute of goodness has been and is daily exercised to prevent evil. No doubt to a great extent. Before the influence of a revival, such things as balls, card-parties, parties of pleasure, shows, Sabbath breaking, and such like, disappear as the snows of Spring before the returning Sun. They are sources of much unhappiness among men, and much sinning against God. I have known men, who had openly and unblushingly ploughed their field on the Sabbath, on the appearance of a revival lay aside their teams as often as the day occurred, and appear distressed that they had thus profaned the Sabbath.

3. A revival forces many to acknowledge to the world, sins which before they had attempted to conceal or palliate or defend with downright obstinacy. This is often done where there is no conversion of the soul to God. Thus the cause of truth, justice and holiness in the world, as well as the moral administration of God, is honoured even by its enemies.

4. Many are brought under the sound of the Gospel, who would not otherwise have heard it. In places where the mass of population did not attend the worship of God, a revival produces the most striking difference. Where there was scarcely an individual to a pew, it soon becomes the fact that there are not pews enough for the individuals who flock to the house of God. This continues for weeks and months, and in a multitude of cases becomes habitual. Now every one knows the prodigious influence which the Gospel has exercised on the human mind, on communities, on the moral and political interests of nations, on the fate of empires, and the world itself.

Christians are refreshed. Their languishing graces are revived. In some, hope brightens. Their faith is invigorated. Their love is inflamed with fresh ardor. They become bolder for God. They become laborious. Opportunities of doing good in an unaffected manner, are now frequent and joyfully improved. Every hour is full of business—every occasion full of hope. There was great joy in Samaria and other ancient places when God gave a powerful demonstration to the Gospel. Revivals are happy sea-

sons to those who enter fully into the spirit of them. They may be compared to an oriental harvest, or rather to an oriental wedding feast. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Some Christians are often led to careful self-examination.

6. Finally there is often a permanent effect left on those who are not converted, nor even much convicted. Infidels, Universalists, and disbelievers in Christianity in general, have been led to reflection, to examination and even to prayer; and as the result of all, have renounced their skeptical principles, their presumptuous notions of the mercy of God, or their recklessness about what they believed, or whether they believed any thing or nothing. I might mention other collateral benefits, but these will suffice for the present.

J. N. D.

NO. 57.

The means which were employed for propagating the Gospel.

Paganism does not afford an instance of any person, before the coming of Christ, employing what may be called a rational method for converting the inhabitants of any country, or even of a single city, to the belief of the heathen mythology. The system formed in the infancy of society was received as divine, and those who afterwards entered into the community, must submit to it as the condition of enjoying the benefit of their protection. Mahomet, a man of note among his countrymen, of a family accounted ancient and honourable, in manners a courtier, and attentive to all the punctilios of polite behaviour, sought earnestly to ingratiate himself with those who could promote his views. But finding softness and persuasion to be tedious ways of gaining converts, he took a shorter and more successful method; and the *ultima ratio regum*, the sword was allowed, and abundantly employed. The booted Hierophant, who comes at the head of an army and commands belief, demonstrates that he confides in something besides arguments for success: and success here is no evidence of truth. When I see his sword reeking with blood warm from the hearts of his opposers, I wonder not that he has many proselytes; but instead of believing, my soul is filled with disgust and abhorrence.

Turn away from the odious spectacle, and view the disciples of Jesus in their humble garb, addressing the multitude in a synagogue, or a handful in a school, or in a private house! They have no wealth, and they cannot bribe; they have no influence, and they can promise neither riches nor honors. They preach Jesus Christ, and him crucified. They narrate the history of his life, and death, and resurrection, and ascension: and they declare that it is he who is appointed to be the Saviour of the world, and the Judge of the living and the dead. Both the Greeks and the Romans were fond of eloquence, (a very florid and gaudy one was the taste of the age) and of fine speaking, even to the very minutest parts of action. But the only one of the Apostles who can be supposed capable of attempting such a thing, declares, "I came not with enticing words of men's wisdom." The rest could not, if they would: and that they did not aim at it, their writings plainly shew: for if ever there was a book which gave evidence that the writers did not seek for eloquence of composition, it is the New Testament. We may justly consider it as a specimen of their preaching: and it proves that they did not seek to impose on men in any way. "Our exhortation, (say they,) was not of deceit, nor of uncleanness, nor of guile." They made use of no political craft. They were neither sycophants of the rich and great, nor flatterers of the poor: they neither cringed to rulers nor courted the people: and they made no shew of learning to impose on the ignorant and vulgar. They gave no promises of any worldly advantage by the change of religion; on the contrary, they told their hearers, "all who will live godly in Christ Jesus shall suffer persecution." Such were the means used. Were they calculated to deceive the world, and gain converts to an imposture?—*Bogue*.

NOTICE.

WE, the subscribers, being appointed by the Hon. Court of Probate, for the District of Suffolk, Commissioners to examine and adjust the claims against the Estate of MOSES AUSTIN, late of Suffolk, deceased, represented insolvent; hereby give notice, that six months from the publication hereof, are allowed by said Court, for the creditors to exhibit their claims against said estate: and that we will attend to the business of our said appointment, at the late dwelling house of the deceased, on the first Monday in September next, at 10 o'clock, A. M.

CHRISTO. JONES, } Commis-
ASA POMROY, } sioners.
Suffield, March 3, 1823.

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